pou ouerlong, in which respect I humbly craue
pour fauour and pardon) let all & euery of vs,
Prince and P[illegible]pet, high and low, rich and
poore, bond an[illegible]e, wedded and single, mai-
ster and seruan[illegible]f with Christ we make the
first & greatest [illegible]ountes & reckoning of the
soule, let vs al[illegible]say) firste seeke the King-
Mat. 5. 33. dom of heaue[illegible]: the righteousnes therof,
and al other t[illegible]ges needful for the vses of
the body, wil[illegible]d minister vntoo vs as hee
hath promise[illegible]r his Christ his sake, too
whome with[illegible] father & the holy Ghoste
three person[illegible]tinct and seuered in one e-
uerlasting an[illegible]ernal Maiestie, be al praise,
honour and [illegible]minion both nowe and for
euer. Amen

To [illegible] alone be only praise
[illegible] and glory.

Imprin[illegible]d at London at the
three C[illegible]ues in the Vinetree by
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A very godly and learned Treatise, of the Exercise of Fastyng, described out of the word of God: Very necessary to bee applyed vnto our Churches in England in these perillous dayes.

Ioel. 2. 12. Vers.

¶ *Turne you vnto me* (sayth the Lord) *with all your hartes, with Fastyng, weepyng, and mournyng. &c.*

✻Perused and allowed.

AT LONDON
Printed by Iohn Daye, dwellyng ouer Aldersgate.

Anno. 1580.

¶Cum gratia & Priuilegio,
Regiæ Maiestatis.

To the right honorable and vertuous Lady, the Lady PAGET,

And the Right worſhypfull Mr. EDWARD CARIE ESQVIRE, one of her Maieſties priuy chamber *W. W.* wiſheth encreaſe of the feare of God, and all heauenly and earthly bleſsinges.

* * *

WHen the Lyon roareth the Lambe trembleth, (Right honorable and my ſingular good Lady) and when the father frowneth the gracious ſonne begynneth to quake for feare: and ſeeketh by all meanes poſsible to appeaſe his Fathers anger. How much

much the Lord hath threatned, we haue heard if we be not deafe, and if we be not dumbe we muſt needes confeſſe it. The harueſt of our iniquities waxeth white, the grape of our ſinnes hath by his ſoureneſſe ſet the Lord his teeth on edge, ſo that the Angell of his viſitation hath thruſt in his ſickle, thereby to make vs ready for the winepreſſe of the wrath of God. The abuſe of our golden peace hath enforced the Lorde to proclaime open warre, hee hath diſplayed agaynſt vs his banner of defiaũce, he hath ſhot of his warning peece, and if we vayle not he will preſently ſinke vs, or els ſtrike vs thorough. What then remaineth, ſeyng he threatneth warre, but that we ſeeke for peace, leaſt in his anger we be ſlayne with the ſharpenes of that arrowe which

he

he hath whetted ſo long, and be deuoured by that puniſhmẽt that he is ready to poure vpõ vs. Who then ſhal purchaſe this our peace for vs, and who ſhall ſue for our ſafetie, and if a man ſinne agaynſt his God (ſayth Ely) who wil plead for him? None but Chriſt cã ſtop the wrath of God, there is no ſaluatiõ but by him, there is no ſafetie to them that are without him, hee is the Sauiour of them that ſerue him, he is God with them that are guided by him. Them he heareth before they cry, them he helpeth when they cry, him the father can not deny what ſoeuer he wil aſke, and he will aſke what ſoeuer, he ſeeth to be needfull for them. Our want thẽ is that which ſtyrreth vs vp to pray vnto him, and he that knoweth not what he wãteth, his want (God knoweth) 1. Sam. 2. 25.

is so much the greater. So that if we feele our weakenesse hee can strengthen vs, our want hee can supplie vs, and our needynesse he can enrich vs. But how shall we obtayne this of him but by prayer onely? And how shal we pray as we ought, if first the coales of the spirit be not kyndled in vs by the bellowes of his worde, the preachyng wherof is not so fruitfull as it would bee without both publique and priuate prayer, nor prayer so feruent as it should bee without Fastyng: the want of the one hath so many preachynges without fruite, the ignoraunce of the other hath made our prayers without feeling, the lacke of both (whiche should haue gone together as the soule with the body,) haue made vs frozē in our dregs, and to sleepe securely in the mid-

dest

deſt of our tranſgreſſions: For the remedy and redreſſe of which enormities, the moſt holy vſe of faſting remayneth in the Treatiſe followyng to be peruſed with attẽtiuenes, and practiſed with diligence, which the rather at this tyme is neceſſary becauſe of the late tokens of Gods wrath paſt,& the fearefull vengeaunce lyke to follow without repentaũce. The which Treatiſe I commend vnto your Ladyſhyp to bee protected by your honourable patronage. And although it be not mine(for howe can I ſo ſmall a workeman once conceiue the excellencie of ſo worthy a peece of worke, much leſſe vtter it by penne) yet I hope not vnprofitablie publiſhed vnto all, which hath bene ſo profitable vnto many in priuat papers. Which is fitter in deed to

commẽd vs vnto God by the vſe, thẽ I am able to commend it vnto men by the readyng and publiſhyng, of the ſame. Thus leauing the fruite thereof vnto the Lord, and the ſafetie thereof agaynſt all ſtormes, and the protection of it from the byting of the venimous mouthed vnto your honour: deſiryng you to loue the child whõ ye ſee and know, for the fathers ſake whome ye neyther ſee nor know: humbly I take my leaue of your honour, and the Right worſhypfull *M. Edward Carie*, at my Poore houſe in Buttolphes without Alderſgate. Aprill 28. An. 1580.

Your honours, humbly to command in the Lord.

William Wilkinſon.

IT is an euident declaratiõ of a marueilous blindneſſe which is in vs to order our ſteppes towardes the kingdome of heauen, that like as children new come into the world, we know not whẽ to eate, or whẽ to forbeare eatyng, no further then we haue our directiõ out of the word of God. But it is yet more maruailous that in ſo ſmall a matter, ſcarce the hũdreth perſon of thoſe that profeſſe the name of Chriſt, knowe either how to enter into this exerciſe, or how to turne him in it when he is entred, to any glory of God or profit of himſelf. For to let paſſe the Papiſts which through a ſhamefull ſuperſtition in it, rather pine away their ſoules thẽ take down their bodies, it is a ſhame to ſpeake how few there are of thoſe which beare the names of goſpellers that haue not ſomuch as the knowledge of this exerciſe, ſo far are they frõ any lawfull or right practiſe of the

same. For a great nuber as a needeles
thyng reiect it all together, plunging
thē selues as deepely in a licentious E-
picurisme & belly seruice, as the Papi-
stes do in their childish superstition. Of
which sort a great number herein also
betray their euill cōsciēces, which sha-
king of the Popish yoke frō their necks
by vsing or rather abusing their liber-
tie, through a couetous mind of sauing
somewhat, suffer their seruauntes to
remayne still vnder it. An other sorte
there be which being afrayd of the re-
proch of bellygods, and thinkyng it be
sittyng Christiā profession to keepe the
flesh in some bridle, allow in deede of
the exercise of Fastyng: but for want
of knowledge of a better they sticke
still in the myre of the Popish Fast. For
remedy wherof here followeth a Tre-
atise, wherby the true Fast beyng vn-
derstode, aswell that prophāne opiniō
of those mē which reiect this exercise,
as the foolish superstition of those men
which cōtent thē selues with a shadow
therof, is layd open.

¶ A very brief and pithy description of the holy exercise of Fastyng, as it is described in the word of God.

FAsting therfore is a solēne professiō of our repentaūce by abstinēce, instituted of the Lord, for the better humblyng of our selues in prayer, for some speciall grace at his hand. Wherin that which is sayd of the institution of the Lord commāding this exercise is to be considered against those which wold thrust it out of dores of christiā churches: for ẏ repressing of which error, let ẏ be called to remēbraūce which ẏ Lord commaundeth by Moyses, That euery soule once a yeare should humble it selfe in Fastyng before the Lord in a solemne assembly. For although the

The definition of Fasting.

Fasting cōmaunded

Leuit. 23. 14 27.

ceremony may bee taken away by the commyng of our Sauiour Christ, yet the thyng it selfe is no more taken away then a rest for Gods seruice is banished, because the Iewes Sabboth is abolished.

The true vse of fasting.

2 For when as no doubt the consideration of the Fast was, that the wrath of God should not breake out agaynst his people or beyng broken out should bee caused to returne home agayne: the same cause remaynyng, there is good reason the same effect should continue. And when it is expressely noted to be a humblyng of a man to his God: was there any degrée of humblyng necessary for that people, which is not necessarie for vs? Either ought they to haue gone downe lower into the conceit of their vnworthynes, then we vnto the conscience of our giltines, whose benefits as they are greater thē theirs, so the abuse of thē should driue vs to the lowest humiliation that can be, so it be lawfull and warantable by the word of God.

3 But

3 But if this holy exercise of Fasting doe no clearely enough appeare to bee no fadyng and shadowyng ceremony by this set and ordinary Fast, because the lyke doth not agree with the tyme of the Gospell, yet by other moueable and vncertaine Fastes the same may bée more strongly strengthned. For where we sée the like occasiō to Fast that was then, there we may be assured of the same cōmaundemēt to Fast that was giuen them. Commaundement I say, lest any man thinkyng it to be a will worshyp taken vp at the pleasure of men, might thinke he had as good or better right to lay it downe, then hee had to take it vp. For the proofe wherof that one place of the Prophet shall suffise, which vpon occasion of a great dearth in the land, commaunded in Lordes behalfe to sanctifie a Fast. By the which one commaūdement it is euidēt that ỹ other Fastes which were holden either by ỹ Churches publikly or by some of the faythfull priuately were done in obedience and not at the randon of mans inuen-

Fasting commaunded.

Ioel.2.15.

tion. If this be not sufficient to subdue our sturdy affections to this so holy an exercise: yet at the least let them stoupe vnder so manifest both doctrine and examples hereof by the Churches of God vnderneath the Gospell. For when as our Sauiour Christ (beyng charged by the Phariseis and Johns Disciples that his disciples fasted not so aunswered that he did not onely not cõdemne it, but highly also commend it so it were done seasonably, it is euident that the libertie whiche the Gospel bringeth hath not remoued the aũcient boundes of a Christiã Fast. And if we looke into the practise, where by way chalked out by his doctrine, is trodẽ & beaten playne vnto vs by exãples, it will soone be sene how greatly they deceiue them selues, which vnder a couloꝛ of greater perfectiõ attained vnder the Gospell, cast away the assistaunce that the Lord offereth by this exercise. For if we require of ꝑ Churches & Apostles fast, then was it most often whẽ they were fullest of the graces of God that is after the solemne

Math.9.14. Marke.3.18. 19. Luke.5.33.

Christian faste lawful vnder the gospell.

Doubtes about the obseruation of faste because it is not.

1. without example.

Acts.13.2.

sen-

sendyng of holy Ghost. If we thinke then that this exercise be to ceremonious because it was tyed to a certaine day the cõmaundement to hold it without any such restraint to a certayne tyme ought to correct that thought of ours. If we stãd in feare that it should be to Jewish, the doctrine of the gospel is redy to put vs out of that feare. If presumption of greater graces thẽ these which should not nẽd such a supply doe bring this fast out of concept wᵗ vs: the practis of it by ẏ holy Apostles at the hyest toppe of their perfection in this world, will easely set vp the credite thereof agayne.

2. Ceremonious.

3. Not Jewish.

4 But if Fastes neither fleeting, nor standing, neither vnder the Law, nor vnder the gospell, neither of the weaker, nor of the stronger can drawe vs into loue, and (in loue) into practise hereof: it must nẽdes be confessed that there is a meruelous poison of rebellion in our natures, which all this triacle of the Lords high authoritie, and of such authorised exãples of the chil-

dren of God will not cast forth. Howbeit the Lord leaueth vs not here, but vnto his Lord by authoritye of commaũding this exercise, he hath added also fatherly promises to allure vs thereunto, as towards the end of this treatise shall more largely appeare.

2. Partes of fasting.

5 This exercise therefore of fasting being both of such authoritye, & of so great waight to pul wrath vpon vs if it be neglected, let vs now see in what thing especially it doth consist, & they are in number two. The former is of the outward (and as the Apostle calleth it) of the bodilye exercise, the other is of the inward vertues helped forward by the bodely exercise. As for the outward ceremony, it is an abstinence for a time, for the commodityes, & pleasures of this life: both to make vs the apter to the inward vertue, and also to make a solemne profession of the same. For this outward abstinẽce is therefore cõmaũded that we should both fele, and in feling profesſe, that we are vnworthy either of the lyfe it selfe:

1. Exercise of the body.

1. Timo. 4. 8

Outward exercises in fasting what the ends of it

1.

2.

selfe: or of any thing that belongeth to the vpholding thereof. And albeit it may seme to be but a childish thing to carnall men and a thing vnworthy the wisedome of the gospell, to place any thing in this bodely exercise, seeing that the Lord is a spirit, and will be worshiped in spirite and trueth: and seeing that they being of their owne natures neither good nor euill, can not make vs either better or worse: yet if we consider that it is the Lordes ordinaunce who hath so commaunded it, we can not be but most assured that the Lord who hath so instituted it, will geue it a blessing, and cause it to prosper, to that end of humbling vs wherunto he hath ordeined it, if we vndertake it in his feare, and in a conscience of obeying the Lordes commaundementes. Those which came either to runne, or to wrestle for the best game, were wont to abstaine frō such things as might either hinder their exercise, or make them lesse able to perfourme them with prayse. And whatsoeuer eyther pith in their armes, or swiftnes

Iohn 4.24.

in their legges they had otherwise, yet as they neglected not this abstinence: so they found that it greatly profited them to the better breathing, and other inabling them to their exercise. And shall we thinke that the dyet which the Lord himselfe hath appointed, to the setting vs forward towardes the spirituall wrastling with our fleshly mindes, shall not haue a singuler fruite? And if there were no other fruite of this abstinence, but that ỳ enemies mouth should thus be stopped, which charge the Gospell to set open a schole to all licētiousnes of eating, and to geue as it were a sauce to prouoke mens appetites thereunto, which are otherwise to sharp set of them selues, it should be no smal effect of our abstinence.

Luke. 5. 33. 6 I graunt that the Papistes charge agaynst vs here, is the same which the Pharisees obiected agaynst our Sauiour Christ: but why should not we, (if we desire that the gospell should be well spoken of,) take away the occasiō

of

of such speaches: but let vs see where-in this abstinence doth consist.

Where first of all it commeth to be considered, that the abstinence from meat, and drinke, whereof as of the principall of the outward obseruatiõs the whole exercise toke the name: and the word it selfe with the practise ther-of declareth, that it is not a sober vse of meats, (which ought to be continuall the lyfe lõg) or a more sparing dyet then at other tymes, but Fastyng is an [a] vtter abstinence frõ [b] euening vnto euenyng frõ all kynde of meates and drinkes. Whereby it appeareth that the Popishe Fast is nothyng lesse then the Fast whiche the Scripture teacheth. For they breake the necke of this abstinence by fulnesse and by delicacie. By fulnes, as that it is vnlawfull as on other dayes at dinner to fill them selues with anye thing (flesh onelye excepted) at euenyng and at morning to fill them selues with bread and drinke: so that the Popish Fast is alwayes ioyned with a fulnes of bread and drinke at the least. By delicacie,

The outward act of fasting what it is.

[a] 2. Sa. 12. 16. 17. Esdr. 10. 6.

[b] Leuit. 23. 23. Iud. 20. 26.

Popish fast no fast at all.

for that where as men on ẏ day should content themselues with commō and course meates sufficient onely for the preseruation of their health: the Papistes in their abstinēce did either not so much ayme at this mark, or els they shot grosly wide. For in permittyng ẏ vse of all thinges at their dinners besides flesh: it is euidēt ẏ they left greater dainties, and greater stirrers vp of fleshly lustes then they did cut of. And besides the daynties in meates, wine (then the whiche is nothing more prouokyng) was vsuall that day as vpō other. And at euening when they should geue ẏ clearest testimony of their abstinēce, and whē they did as it were light their candles to shew their abstinence by: such as wer both able, & might find in their harts to bestow it on them selues, had their tables furnished with spiced bread, with fruites of this side & beyond the Seas, with Marmalade and sucket and such like: then whiche dealyng what could be more childish. To deny the tastyng onely of one morsell of flesh and to permit a fulnesse of

bread.

bread. To forbid the courser meates and table whiche might haue bene furnished for two pence, and to affoyde the delicatest meates and table, which could not bee prouided for twenty shillynges: Finally to condemne the eatyng of a péece of smoaky and reasty Bacon, and to iustifie the banquetting and iunckquetting dishes before mentioned. That I speake nothyng of the porer sorte which vpon the Thursday at night and Friday at dinner will fill their bellies the fuller that they might passe ouer their abstinence with lesse fælyng of the want of their accustomed dyet.

All which thyngs as we condemne in the Papistes, so must we carefully take hæde that they be not foũd in vs, vnlesse we haue forgotten that in iudgyng them we condemne our selues, when as we doe the same thynges which we finde fault with in them. Rom. 2. 1.

2. Kind of abstinence from flesh.

7 Another of these corporall exercises is watchyng, or cuttyng of some ordinary sleape whiche we may apply

Watching necessary to fasting.

to the furtheraūce of this exercise. For besides that this exercise is a remouyng of our ordinary pleasures and commodities, seyng that we are commaunded to watch in prayer: wherof this is a speciall tyme, it appeareth that some thyng also should bee pared from our bodely rest. And therfore the Prophet exhortyng the priests to this holy exercise of Fastyng biddeth them tontinue in sackecloth parte of the night. Where notwithstandyng it is to be noted that as well in former abstinence from meate, as in this withdrawyng some part of the slæpe, that neither is so straightly required of the Lord, but that those whose either disease, or other infirmitie will not beare this forbearyng wout hazard of their health, may vse so much libertie as may serue for preseruation of theyr health: so they take hæde they vse not this gentle dealyng of the Lord as a cloake to hide the lustes of theyr flesh withall.

The .3. kind of abstinence in apparell.

8 A third kynde of abstinence is in ap-

apparaile, that they put not on sacke-cloth and ashes as the holy fathers did in tymes past, yet that they content them selues with a commō and course kynde of apparell, auoidyng all such kinde of costlinesse, whereby in trickyng and trimmyng vp the body the flesh might take occasion of beyng proude. This the Lord when he would haue the children of Israell to humble them selues before him spake to Moses, saying: Speake vnto the childrē of Israell that for the present tyme they lay aside their iewels and ornaments, that I may know what to do with them. And thus far hath it bene spoken of the outward exercises which are generall & to be done of all whiche make this solemne professiō of repentaunce. Exod. 33. 5.

There is yet one point of abstinēce remainyng which specially belongeth vnto married persons, whiche is that they (for the present tyme) should with consent abstaine from the mutuall fellowshyp one of an other. Whiche abstinence is so straightly required, that

euen the bridgrome & the bride (which of al others ought to haue the greatest
Ioel.2.16. priuiledge in that pointe) are bidden at such tymes to come forth of their
Rom.14. chãber. But for as much as the kyng dome of heauen standeth not in these outward thynges: either these exercises must lead vs vnto some further thyng, or els the same accusation will lye agaynst vs which ỳ Prophet charged the Israelites with, which contẽting them selues with the outward ceremonie were sent home as emptie as
Esa.58.5.6. they came. And in dæde vnlesse wæ bring more with vs then this, our abstinẽce may be matched with the Fast
Iona.3.7.8. of the beastes of Niniuie: for they also eate nothing, and were couered with sackcloth: yea the beastes fast may be so much better then ours, as there be some kinde of beastes which can longer endure without meate and slæpe then wæ. Where the Papistes Fast which was before shewed to be childish may here be proued to be beastly, and brutish: for they if they onely abstained from flesshe, iudged themselues

Popish fast childish brutish.

to

to haue holden a good fast vnto the Lorde.

9 There follow now the inward vertues helped forward by the bodelye exercise which are in nũber two. The one is the humbling & casting down of our selues before the high maiesty of God, with sorrow for our sinnes: the other is the assurãce that we haue, that with forgeuenes of them we shall obtayne the thing that we stand in nede of, and make sute for. Here therfore commeth to be considered our hũbling or casting downe, which is: a vile esteeming of our selues, answering to ỹ outward exercise. For therefore we doe abstayne for a time, that we might thereby haue a quicker fẽling of our owne vnworthynes. For therefore we bring downe the bodye: ỹ the mind might be likewise brought downe. Therfore we exercise the flesh, that the deserued death of the soule might be the better knowẽ. And therfore we abstaine from pleasures, and commodityes, that through conscięce

The inward vertues of Fasting.
1. Humilitye.
2. Assurãce of forgeuenes.
Humilitye with a sorrow for sin.
Fruites of true humilitye.

of sin, and fæling of the wrath of God, either present, or to come for the same, we might draw our selues deeper into a greater sorrow. In which respect the exercise which the other Euangelistes call Fasting, S. Mathew calleth mourning. And hereupon it commeth that weeping which is a witnes of our sorrow, is annexed vnto the Fast. which the children of God haue done so plentifully in this exercise, that they haue bene sayd to haue drawne whole buckets of water, which the depth of their sorrow for their sin, and for the anger of god against them hath ministred.

Marke. 2. 19
Luke. 5. 34.
Math. 9. 15.
Ioel. 2. 12. 17.
1. Sam. 7. 6

10 And as these outward exercises are commaunded to draw vs to a fæling of our vnworthines, so in the fealing thereof by thē we make a solemn confession of the same. For the childrē of God in times past by their abstinēce from meat and drink, confessed themselues vnworthy so much as a crum of bread, or droppe of water. By putting on sackcloth, vnworthy ẏ worst ragg

Confession adioyned to Fasting.

Sackcloth.

to

to couer their shame with. So that if common honesty, & health would haue suffered, they would haue stripped thē-selues starke naked. The same is to be vnderstāded of the benefit of sleape and of mariage, as also of all other ỹ commodityes and pleasures of this lyfe: whereof they did not onely confesse themselues vnworthy, but in that they put dust & ashes vpon their heads they gaue to vnderstād that they were vnworthy of the lyfe it selfe, and that they deserued to be as far vnderneath the groūd, as they were aboue it. Yea if there had bene any thing apter to haue set fourth the euerlasting condemnation in hell, of that they would haue borne the marke thereby to declare their guilt & desert of the same. So that thereby they doe iustifie the Lord in that vengaunce against them, whereof by this humbling of themselues they doe seeke redresse. Yf then we kéepe an holy fast vnto the Lord we must therby be humbled in our selues before the Lord. But if we vpon the confidence of our Faste, ware boulder

Dust and ashes.

to sinne, in perswasion that through obedience done vnto him in this one poynt, we may be boulder to be disobedient in others: or if the vse hereof doe make vs swell agaynst our brethren, & after the example of the pharisies, we despise thē that doe not as we doe, then is the fast appointed of the Lord for a medicine or phisick, become our bane or poyson. And therefore here now we geue a new charge vpon the Popish Faste, a great deale more straightly then the former. For that they with the proud Pharisie boast of ỳ merit of their Fast, setting their fast as other their workes in ỳ place of the bloud of Christ, it is manifest ỳ their Fasts are so far from humbling thē, ỳ through the opinion of them, they rise vp agaynst the Lord, and doe their best to set themselues euen in the throne of God: so that vnto the childishnes and brutishnes of their Faste before mencioned, here they haue added an horrible, and blasphemous sacriledge.

Luke. 5. 33. & 18. 11.

11 To the compassing of this true humbling

humbling of our selues, is annexed necessarylye and informatiō and meditation of the filthines of our sinnes, and of the iust vengaunce of the Lord agaynst them, declared in the threatnings of the law, and execution of the iust vengaunce of God agaynst the wicked, and specially agaynst our sauiour Christ, whiche suffered hellye paynes for them, and speciallye an information, and meditation of those both sinnes, and punishmēts, whiche both the present tyme, and other circumstances doe geue occasion of. And thus far touching the first part of the inward vertues, in fasting, standing in the casting downe of our selues before the Lord.

Meditatiō of our sins annexed vnto humilytye.

12 There followeth nowe the other part which is a profession of our faith, that ỳ we be lifted vp as hie through the grace of the Lord our god in Iesus Christ, as the conscience of our sinnes doth cast vs downe, & that we through the worthines of our Sauiour Christ shall obtaine the remouing of all those

euils that tend to our destruction, whether they be now vpon vs and presently presse vs, or hang ouer our heades through our owne vnworthines. For as true repentaunce casting vs downe with one hand both in the sorrow for our sinnes ond confession of the same, leaueth vs not in our downefall, but through fayth reacheth vs the other hād to lift vs vp again: so this solemne profession of our repentaunce carying vs first to the bally of trouble, after bringeth vs backe agayne vnto the gate of hope. In which respect wee alwayes finde in the holy scripture that fasting is adioyned with prayer, which can neuer be truly made without hope of attayning the grace which is prayed for. But for as much as prayer is a daylye and ordinary exercise of the children of God: it is manifest that by the prayer which is ioyned with fasting, there is vnderstood an especiall & peculiar kinde of prayer, both in zeale or strength of prayer as also in the continuance of the same. Whereby appeareth that here is an other vse of the outward

Fasting ioyned with prayer.

Esay.9.

Dan.9.
Luke.5.33.
1.Cor.7.

Iona.3.8.

ward abstinence, that it might be as it were a winge wherewith the prayer (that otherwise through earthly affections crœpeth vpon the groũd) might the easier flie vp into heauen, and that it might be a grindestone to make a poynt of it that it may pearce, and to set an edge that it may cut both the visible and inuisible enemies which wé pray agaynst. And therefore the outward abstinence that pulleth down the body, helpeth to lift vp the minde, and crucifyng the flesh it quickneth the spirite, and maketh it more liuely to this exercise. Esay. 58.4.

13. Where yet agayne the Popish fast is found insufficient, which vpon the dayes of their fastes, had no extraordinary exercises of prayer more thẽ other dayes which were not fasted. To the better performaunce also of this part, is annexed necessarily an information and meditation of the gratious promises of god, especially such as many serue for the relefe of ỹ present occasion wherein the better to cor

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rect our dulnes and heauines to this so holy an exercise, let vs remember that in the description of the fast it is sayd, that it is to obtayne some speciall grace at the hand of the Lord, Wherby it is geuen vs to vnderstand, that vpon the due holding of this fast it is sayd, that it is to obtayne some speciall grace at the hand of the Lord. Whereunto is also annexed many singuler promises and excellēt rewards. Wherof the place of Ioel of the which I spake before is to be vnderstood, for the commaundement of all the fastes which the children of God haue vsed: so will it vndertake for the promises which the Lord hath made to all those which submit themselues vnto the obedience thereof. The truth of the which promises is so manifest in the Scriptures, as the Sun at noone dayes can not be clearer, for let all the fastes of the holy churches, and of Godly men laid out in the scripture both of ỳ olde and new testament be turned ouer, & it shalbee seene in the end of theyr fast (which haue kept it in any measure of trueth

Ioel.2.13.
19.20.
Promises annexed vnto the Fast.
Iudg.20.
Esd.9
Hest.4
Chron.20.
Dan.9.
Iona.3.
Act.12.
Act.13.

truth and siplicity) was a feast, and þ issue of their mourning great reioysing. For albeit the ordinary prayers of the children of god returne not empty vpon them agayne, yet hauing regard to those which are ioyned with this exercise, they may worthely seeme to be barren which are otherwise fruit full, and to be blasted which otherwise seeme full eared. Yea the fast of wicked king Achab, ioyned with no true repẽtãce, not so much as w any true knowledge how to serue þ Lord, but performed in some sort by keeping the outward and bodely ceremony, went not vnrewarded from the Lord. For euen by the very shadow of this exercise, the exemption of the iudgement that was awarded against him touching his vter racing from the kingdome of Israell was deferred vntill his sons daies. Now if the cõming within the shadow of this exercise heale some diseases, what will it do if we come to touch the body therof: & if the leaues of it haue some vertue to preserue men from the vengeance of god, how soueraigne are 1.Kyng. 21.

the fruites to deliuer vs frō the wrath to come. And if the ordinary obedience of the children of God goeth not empty and vnrewarded from the presence of God: this extraordinary obedience and exercise in the worshippe of God, must nædes receiue special and extraordinary blessings from him his hand.

1. King. 20. 31. 14 When Benhadad the Syriā king ouercome by Achab king of the Israelites, was out of hope of any safetie, at the lēgth, through ỹ aduice of some of his seruauntes, he put himselfe and some of his cōpany, in sackcloth with ropes about their heads, thinking by humbling themselues before the king to obtayne pardon, which thing came to passe accordingly. Yf therefore men being led with hope of obtayning pardon, will humble themselues to them of whome they haue no promise, that they shal obtaine any thing: how much more ought we to do it, which haue so sure promise of so good successe. And if mercye was obtayned of men, in whome there is but a droppe of that pitty

pitye and compassion which is seafull in the Lord, we may be assured that we shall not misse of it at his hãd. And if one enemy can loke for it at the hãd of another, we may with great assurannce loke for it at the hand of the Lord, to whome we are already recõciled, by the bloud of the sonne. Therfore if the Lordes authoritie could not compell vs: yet these most liberall and certayne promises, should allure vs to this exercise. Whiche if we doe not, what remaineth, but that such as will not fast with the children of God, must eate, and drinke of the furious wrath of God with the wicked: and they that will not weepe with ỹ one, must houle with the other. And finally they that will haue no part in the obedience of the commaundement hereof, geuen to both the peoples vnder the lawe, and vnder the gospell, must haue no part in the promises made to any of thẽ both, according as the Lord threatneth: that whosoeuer will not afflict, or humble his soule with the rest, that he will destroy him from among his people. Leuit. 23.

Of ỳ tyme of Fasting.

Luke. 5. 35.

15 The time of fasting is the tyme of afflictiõ, either through want of some great benefite nædefull: or through fæling of some great iudgemẽts, present or to come. Where the Popishe Fast must passe an other condemnation, whiche maketh no difference or choyse of time, but appointeth euery Friday, and other set Eues yearely, whether the time be prosperous, or vnprosperous peace, or warre, healthy or sickness, dearth, or plenty: Whiche is all one, as if the Phisition should now appoynt his patient this day twenty, or foxty yeares hence to take a purgation, or to be let bloud. In wch case hee must rather bee a Prophet thẽ a Phisition, to know that hee shall that day haue nede of it, or els he must be a Phisition of no valew, ignorant, or vnfaythfull. As therfore the Phisition openeth no bayne, but w obseruatiõ where the signe is, geueth no purgation without hede taken vnto the tyme of ỳ yeare, whether it be whote, or cold, spryng, or fall: so it behoueth the spirituall Phisition to haue an eye

vnto

vnto the time, when the medicine is in season.

16 And so much more here rather, thē there, as the daunger is greater. For as a pēce of new cloth put into an old garmēt, taketh something frō the old, & causeth the rent to be worse then before: so fasting vnfitly applyed vnto ỳ estate of those ỳ are enioyned to kēpe it, maketh thē worse thē they were before ỳ fast. Yea that which is more, as new wine put into old vessels doth not onely make them worse, but breake them all to pēces: so this Fast thrust vpon those which are not either for the time, or for some other cause apt for it doth vtterly destroy them. Whereby mē may perceiue, what cause we haue to make a great conscience of the Popish fast as that which is able (if there were no other corruptions amōg thē) to driue a man to eternall destruction. Luke. 5. 36.

16 According also to the greatnes of the affliction, the time of the fast is taken by the discretion of those to whom Of ỳ tyme of the fast.

it belongeth, at least for a day, and if the wrath of the Lord bee whoter then 2. dayes or els thrée as it appeareth by the examples of the Iewes in Hesters time, and in S. Paule.

Leuit. 23. Hest. 4. Actes. 9. 9.

17. And this time hath whatsoeuer the nature of a Sabboth hath, for ther in men are bound to abstayne from bodelye labours according to the same straightnes, and with the same exceptions ẏ they are bound to obserue the Sabboth. And therefore the Prophet willeth them: to sanctify a fast, and the Lord threatneth that whosoeuer shall worke that day, him will he cut of frō amongst his people. The end whereof is, that men setting themselnes apart from their bodely labours might bee wholy bestowed in the spirituall exercises aboue specified. Wherin that we may know ẏ there was neuer a thread in the old cloth of the popish fast which was not throughly infected with the spirituall leprosy of disobedience vnto the Lord: it is to be noted, that where they ordained many both wicked & vn

Ioel. 2. 12.

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necessary holydayes, this one (besides the Sabbaoth the onely holyday appointed of the Lord,) they quite raced out of their Kalēders. And of the Fast in generall thus farre.

18 The kyndes of Fastes doe follow which are either publique or priuate, the priuate Fast is that whiche is vndertaken vpon some more particular calamitie, by the good discretion of those agaynst whom the calamitie is sent. And it is either of a particular man or household in the forme whereof it is to be obserued that for asmuch as the Fast is ioyned with a separation from their dayly occupatiōs that neither Childrē, nor Schollers, nor seruauntes, nor any whiche beyng at the disposition and gouernemēt of others haue also some taske or charge layd vpon them, can chose any such day appointed, for their common occupations, without the consent of those that haue commaūdemēt ouer them, without which consent they must be forced to hold their Fastes vpon the Lordes

The kindes of Fastes.

day, or other dayes of rest established in the places of their abode: For here the law of God hath place, that if the wife sonne or daughter vowe a vowe vnto the Lord, that the husband or father hath power to breake it.

Num. 30. 4.

Of publike Fast.

19 The Publique Fast is that which is vndertaken vpon some more generall calamitie of the Churche, at the appointement of them, whiche vnder Christ haue the gouernement of those places where the Fast is holden. In this Fast because a publique assembly is commaunded, it followeth that the chiefest instructiõ of the aforesayd profession of repentaunce is to be fetched from the publique preachyng of the word. Now leauyng the causes of priuate Fastyng to the examination of euery one, who can best iudge of their owne estate, let vs consider what causes there be of a generall Fast amõgest vs. Wherein it may be sæne that the trumpet of Fastyng is blowne rather by the breath of the Lord, then by the mouth of man. Let vs take a shorte

Causes of a generall Fast amõgest vs.

vew

vew out of the scriptures.

20 The first cause of fast is the wrath of God agaynst the church, where is to be cõsidered that the people of God haue not only regarded this wrath agaynst themselues peculiarly, but agaynst others also of the same society & felowshyp in religion that they were of, through a mutuall fæling and cõpassion which they haue one with another. As in the exãple of the Church of Antioch, whose fast appeareth rather to haue bene taken in hand for the miserie of the Church of Ierusalem, then for themselues. Seing therfore the churches round about vs are fallẽ into decay, partly by the spirituall miseries, both of the heresies, of the papistes, Arrians, Anabaptistes, the family of Loue &c. as also by the schisme of Lutheranisme daylye preuailing, partly by bodely plagues of the pestilence almost in all places, of the swoꝛd in Fraunce, and of the low countryes and of the Famine which commonly waiteth vpon the same, as also this last 1. Cause. Act. 13. 2. Cause.

last earthquake a most certaine token of Gods presence either to conuert or to confound vs. And when this wrath is considered either in that which is already come, or that which is to come for our sinnes hereafter, and is ready in the dores for to deuoure vs: To whether soeuer of these causes we loke, we shall finde that we haue great causes to fast, for what spirituall euil is in all ỳ churches, which is not also in ours, there are none of those sores in them which are not in vs, the same sickues of soule is common to vs both in manners and corruption of lyfe, as also in our waywardnes of religion, that from the crowne of the head vnto the sole of ỳ foote, we are altogether sore sick and daungerously diseased. And amongest all our bodely punishmentes the plague hath indifferently fed, and still doth fede vpon vs. The sword also hath bene shaken at vs both in the North by traytours, & also in the South by disordered persons.

And should it not threat vs that her maiestye was of late in daunger of her

lyfe

lyke by a shot, which that it was not meant towards her, ought not to abate our care for her, but rather encrease it, as ꝑ which was more nearely directed agaynst her of the Lord, to cause both her, and vs to flie for his gracious couert, and protection ouer her: And if we consider the wrath that hangeth ouer our heades: the notes thereof are taken by the exãple of the people of God, and first of Esdras who vnderstanding that the people had maryed straunge women, fasted: Wherevpon we haue this noate of the wrath to come, that considering that sinne is committed openly in the land in diuers sortes, that therefore anger is at hand.

1. Note of Gods wrath towards vs. Esd. 9.

The second note to know the tempest to come, is taken from the Ninivites Faste: whereupon we gather, that forasmuch as we are greuously threatned by the ministers of ꝑ Lord, and his seruauntes, that speake in his name vnto vs, that iudgement without repentaunce must spedelye come vpon vs.

2. Note. Ionah. 3.

3. Note. The third is taken from signes of ẏ wrath of God which is lyke to break out, agaynst vs, as in Hester, where it was concluded at ẏ request of Hamman, of the distrucion of the whole Church: wherewith may be fitly compared the conspiracie of the councell of Trent agaynst the whole Church: and agaynst ours particulerly, the festred hatred of the Spanishe and other forreine nations.

4. Note. Another signe is the preparation made agaynst the Church, or an endevour to execute their malice, which drew Iosaphat and others more to a Faste. Wherein also the Papistes are not behinde with their malice which besides many their priuate conspiracies against our lād, & also ẏ smoking tayle of the Irish firebrād lately kindled, with the inueterat hatred concelued in their hartes, which boyleth inwardly till they may haue opportunitie to betray it. All these thingss may incite vs to a Faste, to desire the Lord

2. Parlip. 20

to

to protect our Quæne, and counsaile, and the whole realme: and to turne away those plagues and punishmentes which our sins doe dayly deserue, and which most iustly hang ouer our heads for the same.

AMEN.

FINIS.

AT LONDON.
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CONFESSION OF SINS,

to be made at the exercise of Fastyng: the more particular Confession, beyng taken according to the estate of the seuerall Churches, by the good discretion of the Minister, vpon the knowledge hereof.

O Lord whiche art glorious in power and holynesse, we beeyng but dust & ashes, with the castyng of our selues down, at the foote of thy high Maiestie, confesse, that we are most vile sinners, cõceaued & borne in sinne, & that we are by nature nothyng els, but a lumpe of all wickednes, whose naturall propertie is, to grow in sinne, as we grow in yeares, and to waxe strong in wickednes, as the powers of our myndes and bodies receiue strength. There is in vs, no wholesome nor sound knowledge how to obey, there is no maner of good will or affection to please thée.

Finally, there dwelth no good thinges in our flesh. And although our cursed estate, doth herein greatly appeare, yet our sinne is made out of measure sinnefull, through the exceeding grace whiche thou offerest by the Gospell of thy sonne, whereby we are so farre frō profiting, that of our selues we should waxe worse and worse. For the more light of knowledge is shewed, ỹ blinder would we remaine: the greater obedience is taught, the frowarder and stubberner would we become, if thou by the mighty worckyng of thy holy spirite, shouldest not cause it to bee fruitefull. And although we haue this naturall corruption in common, with the whole rotten race of Adam: yet we confesse that in vs it hath budded, and shot forth so much more then in others, as wee haue had moe meanes to kill it, and to cause it to wither, then other haue had. Where first of all, the gracious offer of the treasure of thy holy Gospell vnto vs, maketh vs giltie many wayes. For where passing by many other nations, thou hast

hath trusted our nation with all: yet with a number of vs, hath it founde as small entertainement, and felt as great resistaunce, as amongest them, at whose gates it neuer knocked. For a great portion of the land, partly neuer yeldyng them selues to the obedience thereof, and partely falling from it, after they had once yelded, stand proudely, as it were at the staues end with thée. The rest whiche make profession of their submittance vnto it, doe it not accordyngly: for first, there bee heapes of our people, whiche either through an irkesomnesse of the yron yoke of the Popishe Religion, or through a wicked opinió which they nourish, of embracyng any Religion set forth, so cast aside the former Poperie, as they still abide in an vtter ignorance of the truth it self: in such sorte, (that through want of preachyng) they are as rawe in the knowledge of the true seruice of thé, as they were expert before in the seruice of the deuill. And where knowledge is, to any such sufficiencie as is

requisite, for the inheritours of the kyngdome of heauen: there is it (for a great part) ioyned with such hypocrisie, as maketh them more detestable before thée, (whiche searcheth the very raynes,) then if they had still cõtinued in their ignorance.

Now, for the remnaũt of vs, which through grace haue truly, and vnfaynedly beleued, it is w so great weakenes of fayth, and so small reformation of maners, (that our glorious profession of the Gospell, supported and borne out with so small shewe of the fruites, which the excellencie thereof doth require) that it maketh I say, not onely the enemyes to condẽne vs, but our selues to suspect one an other, whether wee belong vnto thée or no. Wherein (O Lord) we acknowledge that to bee our great & horrible sinne, that beyng put in trust with this vnspeakeable treasure of thy holy Gospell, & preferred to our neighbours, professours about vs, yet wee are in thankefull obedience vnto thée, behind them all: first in knowledge, last in zeale,

zeale, before them in the doctrine of thy holy Gospell, behynd them in the discipline of the same. The yoke of the slauery of our bodyes, whiche the Popishe Religion layed vpon vs, we willingly shake of: but the holy bands of thy law, whereby our riotous lyfe and affections, should be brought into bondage, we doe hardly, and heauyly admit. The Gospell which brought a Freér vse of our lawfull honours, pleasures and cõmodities, was welcome vnto vs: But the same Gospell, which restraineth the vnlawfull licentiousnesse of our ambition, intemperancie and couetousnesse, is not so.

Finally, so much of the Gospell, as doth more nearely respect our saluation, we séeme to haue some care to retaine: but so much of it as doth more directly respect the glory of God, and the profit one of an other, (those especially whiche are not of the same land with vs) we make small accompt of: And seyng the naked treasure of the holy Gospell, had bene a rich reward of a most seruiceable subiection: it

commyng vnto vs not alone, but accompanied with so long a peace, with so great a wealth, so plentifull aboundaunce of all thynges, as this land hath neuer or seldome vsed, other landes about vs haue long looked after: maketh our guilt a great deale more, because that in so great a larges of the Lordes graces towardes vs, we haue bene so vngracious towardes him agayne. Here therefore is an other stayer, whereby our sinne clymeth higher, that we, in the commodities of this lyfe, surmountyng our auncestours of the same profession of the Gospell, in Kyng Henry and Kyng Edwardes tyme, are, for the fruites that such a liberalitie asketh at our handes, a great deale worse then they: and goyng beyond other landes in these outwarde blessinges, are outrunne of them euen in the very outwarde testimonies and tokens of our obedience towardes him.

And besides this huge heape, and (as it were) ræke, of our generall and common sinnes, wee haue to confesse

(at

(at the barre of thy iudgement seate) the particular sinnes that wee haue locked vp in our seuerall estates, for our gouernours, O Lord, for the most part, beyng more myndefull of the fulfillynges of their affections, then either of thy glory, or of their good estate which are committed vnto them, haue not held so steady a hand as they ought to haue done, either for the stablishing of the lawes by which (vnder thée,) they should haue ruled vs, and we by them should haue bene gouerned of thée: or for the thorough execution of so many, and so farre forth as they haue bene well established. Our Iudges and other Ministers of Iustice likewise, haue either ignorauntly or corruptly declined from righteous Iudgement: or giuyng sentence for the truth, they haue done it, with no conscience of thy true feare, or loue of truth, but for respect, either of vayne glory, or of persons.

The Ministers, whiche shoulde haue bene lightes vnto all estates, haue for the most parte, no light in

themselues, and their estate, in whose good constitution and sounde health, the rest shoulde haue recouered theyr health, is of other the most sicke vnto death. For if the whole number bee surueyed, scarce the hundred will be founde, to bee in the lot of a faythfull Ministery. For ah alas, how many are there, which occupying the place of Ambassadours, either for want of abilitie, or for that they loue ease and slæpe, cary no tollerable Ambassage at all: how many whiche carying the light of the Gospell in their mouthes, cary also in their handes, the filthy water of ambition and couetousnesse to quenche it with: And those whiche by the grace of GOD, are for their might and will in some good measure iustifiable, notwithstanding, for the most part, beare it with such infirmitie, through slippes, as well in a sounde and substantiall manner of touchyng, as also in an euen lyke aunsweryng thereunto, that if the blessing of the Lorde, were not marueilous vppon their labours, we should not nede to

feare,

feare, the quenchyng of this fire of the holy Gospell, builded among vs, by the enemies, as that which hauyng so small attẽdaũce of blowyng, would dye of it selfe.

Finally, the people beare so small loue vnto theyr gouernours of all sortes, in loue, so small reuerence, in them both so litle willyng obedience, that it may bee (not vneasely) sẽne, that all the partes of the Churche and commõ wealth, had conspired to prouoke the Lord agaynst them. Those our great and ouergrowen sinnes, albeit they are gottẽ aboue our heades, yet rest they not here: for where thou hast by thy holy seruauntes, the Prophetes, and Ministers of the blessed worde sharply chidden with vs, in a seuere denouncing of thy iudgements due vnto them, fearefully threatened vs for them: yet haue wée not trembled at thy voyce, at which the mountaines doe melt, and the rockes doe rent asunder. A straunge thyng, that the Lyon should roare, and the weake Lambes should not bee afrayde, that

the Lord of Hostes should proclayme warre agaynst vs, and we should not goe forth and mete him, for intreatie of peace. Nay, his wrath (as hath bene shewed) hath bene and yet is kindled amõgest vs, and yet as senceleſſe men, and as dead fleshe, we are not moued: we are pricked, and we fele it not, we are wounded, and we doe not so much as aske, who hath stricken vs.

The tempest that is commyng toward vs, threatneth our vtter drowneyng, and yet as a druncken man, we lye slæpyng in the very toppe of the maste, whereby it is euident agaynst our selues, that vnto the multitude of our sinnes, we haue added an other degree of wickednesse, whiche is the continuance in them: vnto our disobedience, we haue ioyned stubbornes, and the biles and botches of our rebellion beyng ougly in the sight of the Lord, doe through the putrefaction and festrednesse of them, cast out such stinche, as the earth whiche we tread vppon, the waters which we drinke,

and

and the ayre whiche wée breath, are taynted and poysoned with the infection of them: Yea Lord, taught by the wonderfull iustice of thy righteous law, we charge vpon our heades all the sinnes of our fathers, & grandfathers, to the vttermost of our generations whiche are past, as those whereunto we are iuster inheritours, then vnto any landes or goodes that they haue left vs. Whereby it falleth out agaynst vs, that our sinnes touch the cloudes, yea, breake into the heauens of his Maiesties own residence, whose measure beyng already (as it séemeth) filled, there remaineth nothyng, but that it should bee turned vpon our heades.

Whereupon we make agaynst our selues an other Confession, that wée are vnworthy of the benefites of this life, or of the life to come: both those whiche we either haue or yet hope to enioy, from the greatest to the smallest, from the kyngdome of heauen, to one onely droppe of water. That we are worthy of all the plagues, which

eicher haue heretofore feased, or liue yet possessed of vs. Yea if thou shouldest ransacke all the hid, and secrete treasures of thy fearefull iudgemēts, whiche in thy law thou threatenest against ỳ breakers therof, not onely to the racyng and swéepyng vs from of the face of the earth, but also to the throwyng of vs headlong into ỳ bottomles pit of hell: yet would we therin also acknowledge thy righteous iudgementes, for vnto vs belongeth shame and confusion of faces, but vnto thée, glory and righteousnesse. All whiche both guilt of sinne, and desert of punishment, notwithstandyng (O, Father of mercyes, and God of all cōfort) we trustyng vnto the promises, whiche thou hast made vs in Jesus Christ, are bold throughe him, humbly to call for the performaunce of them.

And first we humbly desire thée, to forgeue vs all our sinnes. Thou hast sayd, that if we confesse our sinnes, thou art faythfull to forgeue vs them. We acknowledge the debt, cancell therefore that obligation, let not the mul-

multitude of them preuayle agaynst vs, but where our sinne hath abounded, let thy grace more abound, & as we haue multiplied our sinnes, so we pray thée to multiply thy mercies, and although we haue by continuance in them, so soked our selues, that thereby we are not onely lightly stayned, but also haue gotten as it were the scarlet and purple dye of them: yet let them all (we pray thée,) beyng washed in the blood of thy deare sonne, bee made as white as the snow in Salmon, and as the wolle of the shéepe whiche come from washyng. And to conclude, as our sinnes haue magnified them selues in an infinite length, breadth depth and height: so let thy mercyes (whiche passe all vnderstandyng) of all sides and all assayes out reach them.

Therfore also we most humbly desire thée (O Lord) that the sinne beyng pardoned, thy wrath whiche is already declared, may bee appeased towardes all the Churches of our profession, and especially towardes vs,

that the manifold breaches of ỳ Churches and common wealthes may bee made vp, that those beyng retayned into the bosome of the Church, which belong to thy election: the rest of the Papistes and heretickes may bee vterly rooted out, and that the enemies in Religion, beyng slayne, we may to the vttermost thinke all one thyng in the honest and peaceable gouernemẽt of the common wealth, vpon whiche vnityng of vs in all truth and honesty, the curses, the plagues and barrennesse beyng remoued, a way may bee made to thy blessinges, which (as the hils doe the valleys) may make our land wholesomely fruitefull. And not onely ỳ wrath which is already kindled, may be quenched, but that whiche hath bene lately threatened, may be caused to retire. For the graũt whereof vnto vs, we beseech thee to remember, that how vnworthy soeuer, yet are wee thy people & the sheepe of thy pasture, whõ thou hast redeemed with thy most precious bloud, watched ouer with a carefull eye, defended with

mighty hād, despise not therfore (O Lord) the workes of thy handes.

And seyng thou hast loued vs, whē we hated thée, visited vs when we desired thée not, then acknowledged vs, we knew not thée: now that there be a number of vs, which loue thée, desire thyne abode, and acknowledge thée, hold on thy loue still, depart not from vs, deny vs not, O thou God of truth, which art the God that chaūgest not. And if thou wouldest or couldest forget vs, callyng vpon thée, yet what shoulde become of thy great name, which is called vpon by vs: And therfore for thy glory sake, & for thy blessed name sake, whiche in our destruction should be rent & runne through, spare vs, spare vs good Lord, accordyng to the vsuall dealyng, whiche thou hast euer kept with those, which in prayer haue had recourse vnto thée, and accordyng to the old and vnchaūgeable nature, of a mercyfull, kynde, sparyng and long sufferyng GOD: whiche mercy we doe not, (O Lord) desire, to the end that we should tum-

ble and wallow our selues in our accustomed neglect, and cõtempt of thy holy word: but together with mercy for our sinnes, and the reward of thē, we most humbly craue vpon the knees of our hartes: that for the tyme to come, (how long, or how short soeuer) we with deniall and detestation of our selues, and of wicked lustes, may offer vp vnto thée in Iesus Christ, our selues, our bodyes and soules to bee seruauntes at thy holy commaundemēt in that reasonable seruice, which the high reason of thy holy word doth prescribe: and to be weapõs, or instrumentes of righteousnes, and holynes, as they haue bene heretofore of the contrary. All which thynges, as what soeuer thou knowest to be further nedefull for vs, or for any of the Churches, we pray thée, as our Sauiour hath taught. &c.

Mercyfull & heauenly father, wæ thy seruaũtes do humbly prostrate our selues before thy Maiesty, acknowledgyng here in thy sight our haynous offeuces committed agaynst thy Maiesty, seyng and beholdyng thy heauy wath agaynst them: we fæle our selues laden (O Lorde our God) with a huge cõpany of horrible sinnes, whereof euen the very least, beyng but conceaued in thought, is sufficient in iudgement to throw vs down to the euerlastyng burning lake. Our owne consciences (O Lord) doe beare witnesse agaynst vs, of our manifold trãsgressions of thy blessed law, of our securitie and senseleſſe blindnesse runnyng headlong to destruction, committyng

sinne after sinne, although not notorious to the world, yet horrible before thyne eye. The thoughtes of our hartes rise vp in iudgement agaynst vs: the vanitie of our talke before thy Maiestie condemneth vs: the wickednesse of our dædes from thy sight reiecteth vs: all our wicked thoughtes, wordes and dædes, with the inwarde corruption of our nature, doe altogether as it were a whole lumpe & loade of sinne, lye heauy vpon vs, and with their intollerable weight, doe euen presse vs downe to hell. We doe dayly grone vnder the burthen of them, inwardly lamentyng our own folly so grædily runnyng into them. In heauen, earth, or hell, we sée none able to sustaine the weight of thē, but euē thy dearely beloued sonne Jesus Christ, who in mercy infinite, and compassion endlesse, hath sustained and ouercome that endles punishment due vnto thē: in him therfore, in him most mercifull Father, and through him we come to thée, beyng fully assured accordyng to thy promise that thou wilt accept and

take

take that full recompence, whiche he thy deare sonne hath made for vs, as a iust raunsome for all the sinnes of all those who with a true fayth take hold on him. In him therfore we se thyne anger towardes vs appeased, thy wrath satisfied, and our debtes payd.

Increase in vs (good Lord,) we beseech thee, this liuely and feeling faith, for we feele it often tymes in vs very weake, and troubled with many doubtes: increase it in vs (O Lord) that we may through thy holy spirite be assured, that the punishment of our sinnes is fully in thy sonne discharged. Make vs, O Lord our God, to feele this same in our soules and consciences, that Iesus Christ is ours, and all that he hath done: that we are grafted into his body, and made one with him, and therefore fellow heyres with him of euerlasting life. Let vs not onely haue these wordes in our mouthes (good Lord) but thorough thy holy spirite, let vs feele the comfort of them in our hartes fully sealed and setled in vs: that we fe-

lyng our selues inwardly before thy iudgement seate discharged, and our consciences towardes thee appeased, may bee swallowed vp with an vnfayned loue toward thy heauenly Maiestie, and towardes our brethrẽ for thy sake. Make sinne to dye in vs dayly more and more, that we may hate, detest, and vtterly abhorre all sinne and wickednesse in all men, but especially in our selues: that wee may stroungly (through thy holy spirite) set our selues in open warre & defiance agaynst all sinne and wickednesse: that wee please not our selues in our sinnes, but straightly examinyng sinne by the iust rule of thy holy lawes, wee may vtterly from the bottome of our harts condemne euen the least sinne in our selues, hauyng our whole ioy, comfort and consolation, vpon those thynges which be agreable to thy blessed will, alwayes beyng afrayed to doe any thyng contrary to the same: that we may euen frõ the bottom of our harts, examine and try our thoughtes, before thy presence, that they be vpright

and

and vnfayned, not hypocritical in outward shewe only, and appearaunce, but that euen all corners of our harts beyng opened & disclosed before thée, we may euen as though it were openly before the face of the whole worlde lyyng them in shew, knowyng that a double hart is detestable in thy sight: and that wée may walke alwayes as before thine eyes, not onely before the eyes of mãn, beyng more carefull to walke circumspectly, in this respect, that we haue thée to be a viewer of our doynges, a thousand fold more then the eyes of man that thus wee may walke as becommeth thy childrẽ, not onely in outward shew, but also in sinceritie of hart, abhorryng euen the least sinne in our selues, striuyng, resistyng and fightyng agaynst sinne, not delightyng our selues in sinne, nor nourishyng the same in our brest, but earnestly embracyng, and studiously sékyng after those thynges which be pleasaunt in thyne eyes: that neither the feare of man, nor losse of goodes, life, landes, possessions or frendes,

draw vs away from thée, to doe any least thyng contrary to thy will and pleasure: neither the fauour or frendshyp of man, nor yet the flatteryng entisementes of this worlde, nor the vayne promotiõs of the same do moue any whit from the true and endlesse ioy, delight and pleasure whiche wé ought to haue in those thynges which be agreable to thy will, and the constant performance of the same: but that alwayes to the end of our lyfe we may continue in thy pathes, growing and encreasing from fayth to fayth, from strength to strength till at the length wé shall come to to thy euerlastyng rest.

AMEN.

FINIS.

To the right worshipfull *Master Richard Martin*, Warden of the Queenes Maiesties Mints, and Alderman of the Citie of London. Grace and peace from God the Father, through Christ Iesus our Lord.

I Haue sent vnto you, right worshipfull, and dearly beloued in the Lord, according to your earnest request, and my promise, the summe and effecte of my Sermon preached at Paules Crosse: desiring you to receiue it, as a most certaine token of my vnfayned loue towardes you in Christ. For although it come from an olde friend and brother in the Lord: yet I send it vnto your worship for a Newe yeres gift, to testifie a newe increase of my Christian loue towards you, & so many as shal reade it, with purpose to liue according to the rule of sound doctrine and godlines. And concerning you, of whose integritie I haue good experience, I perswade my selfe that our most mercifull Father, by this meanes